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DISCOVERING COMMON GROUND

IN his Essex Hall lecture delivered at Leicester in 1952, Rabbi Leslie Edgar stated a case for two dialogues being conducted between representatives of the living religions.

The first of these, he suggested, should be fostered between the representatives of the three great monotheistic religions, Judaism, Christianity and Islam. The second among the representatives of the Eastern religions.

It was felt by some who listened to this lecture that the step advocated was somewhat retrograde having regard to the progress achieved already in the field of inter-faith fellowship and co-operation. To restrict the dialogue in this way, it was argued, was not likely to help us in the West gain that deeper knowledge of the Eastern religious outlook which the exigencies of these days made increasingly vital.

The Rabbi, it must be stressed, was not opposed to the wider dialogue nor unmindful of the endeavours made to effect it. His argument was based upon what he felt to be the most practical and effective approach.

Experience had shown that Jewish and Christian co-operation was possible for useful achievements are on record both in the field of religious study as well as in that of social action. The question how far Islam might be brought into such a dialogue was raised inevitably because of the dogmatic emphasis that so often has characterized the witness of those speaking in its name.

A Memorable Development

For these reasons it is particularly encouraging to learn of real progress in this field. Arising from the initiative taken by a group of American Christians a gathering of Christians and Muslims was held lately at Bhamdoun in the Middle East. Representatives of the two faiths came from over twenty countries. Their purpose was to try to discover the extent of the common ground on which Christians and Muslims could co-operate in facing the mutual opportunities, challenges, and dangers of life in the twentieth century.

The discussions show that while the prior concern was to discover the area of possible co-operation and agreement there was neither attempt to lose sight of nor to ignore the points of difference that exist between the two religious points of view.

As a consequence of these discussions a permanent organization has been set up and its sponsors have pledged themselves to "work with mutual confidence and equal for the rights of others to promote understanding and brotherliness between the adherents of Islam and Christianity."

Dr. Earland Hopkins, of U.S.A., who presided over the conference aptly commented : "All the basic principles upon which we both agree are challenged to-day by the philosophy of materialism, which denies the very existence of any creation higher than matter, denies the existence of a spiritual force in the universe, denies the existence of God and His creative power, and thus also robs man of any qualities higher than those inherent in matter. The net result is the horrible decline of all values, especially human values."

A Significant Declaration

Again in a declaration at the climax of the proceedings it was said, "The values of our historic faiths, which have such great relevance to the next generation, must be upheld in such a way that the youth of our lands will be drawn to the ways of God. Our ancient truths must be interpreted in modern terms. Our moral precepts must be related to the problems of our day. Our faiths must be a religion not only in mosques or church but of the home, the school, the market place and the seat of government."

This declaration is similar in content to a manifesto issued recently in Chillon, Switzerland, after a conference of Catholics, Protestants, Buddhists, Jews and Christians had met to discuss the contribution religion could make in the world to-day. Of course, those who engage in such conferences represent generally minority opinion within their respective traditions. It is encouraging though that such contacts are established and that they are growing.

The hope of our distraught world lies with those who believe these things coming closer together and harnessing their forces for effective action in the world. What has happened at Bhamdoun recently has received but little attention in this country. It is significant because it brings a new spirit to religious life and offers renewed hope to men everywhere. To Unitarians it should suggest opportunities for participation and effective work. In fact, a dialogue between men of Liberal outlook in all the living religions at this time would be a source of inspiration to men of the spirit everywhere. It is a goal for which Unitarians ought to strive continuously. It offers, we suggest, more hope than Evanston for there the door was closed again upon all who cannot accept the narrow basis and conditions which orthodox Christians seek to impose.

A.P.

THE MAKING OF THE BIBLE

By F. Kenworthy

DURING the present year, the Third Jubilee of the British and Foreign Bible Society, which was founded in 1804, has been celebrated. As is well known, the purpose of the Society has been and still is that of distributing copies of the Scriptures of the Old and New Testaments throughout the world. In order to achieve its task, the Society has had the Bible, or part of it, translated into something like 700 languages, and millions of volumes are issued annually. The total of copies distributed in the past one hundred and fifty years must run into astronomical figures. However we may look at it, the Society's achievement is a remarkable one, and to take the Bible into every part of the world has involved much courage, generosity and self-sacrifice.

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It is noteworthy that since it was founded, the Society has adhered to one principle. That is to circulate the Bible without note or comment. It has never lent its authority to any particular doctrinal interpretation. It has supplied Bibles wherever they have been needed without insisting on any particular form of churchmanship. That is why it has secured support from the principal Christian bodies with the exception of the Roman Catholic Church. It has left the Bible to speak for itself and the churches must give their own interpretation if they so wish. This attitude of neutrality has won much respect, and is an expression of confidence in the unaided power of the Bible to awaken and to sustain the religious life of all sorts and conditions of men. Nevertheless it must be emphasized in these days that while every man can read the Bible for himself, and will find in it a never failing treasury of spiritual values, he can only read it with the greatest profit to himself if he reads it with knowledge and understanding. For the Bible, although it contains moral and spiritual truths that are relevant to every age, is an ancient literature that was created in a religious and cultural environment very different from our own. It was not written by a single pen and in a single generation and it cannot be divorced from its historical background. It is a collection of sixty-six books that took nearly a thousand years to grow and develop. It contains many different levels of religious thought and experience and he who would read the Bible for himself must learn to distinguish between what is relevant to his own condition and what is not.

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The curious paradox with regard to the Bible to-day is that at a time when we are in a better position to understand its origin and purpose than any previous generation, it is, in fact, less read than ever it was. That is much to be regretted because, contrary to what is commonly supposed, the patient labours of scholars over the last century and a half have not destroyed the value of the Bible; they have shown wherein its true value lies. The Bible is more, and not less, secure in its central place in the Christian life through the findings of modern scholarship. Scholarship may have destroyed many erroneous ideas about the nature and purpose of the Bible, but it has replaced them by truer conceptions. The modern reader, by the aid of many excellent books that have been written for his guidance, can come to the Bible with a new and profitable understanding.

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Within the last few weeks a most valuable addition has been made to literature about the Bible, not in book form but by the issue of a Supplement, in keeping with its admirable tradition, by the *Times* newspaper. For the cost of one shilling, and in the space of 32 pages, there are articles on all the fundamental questions that concern the making of the Bible. What were the languages in which the Bible was originally written? How far is it possible to restore the original text of a document that may first have been composed anything from 1,800 to 2,500 years ago? What were the relations of the people of Israel with the great civilizations of the ancient world, from its earliest days to the destruction of Jerusalem in the war with Rome of A.D. 66-70? What influence did these civilizations have upon the culture and religion of Israel? What is the nature and character of each of the books of the Bible? How did each come to take its assured place in the "Canon" of Scripture? Why were many books, some of considerable merit, excluded from the Canon? What can we really know of the active ministry of Jesus Christ? What influence has the Bible had upon the manners and customs of the English people? What is the value of our familiar English translations of the Bible? Why is a new translation, such as is being prepared to-day, necessary? The elucidation of such questions as these, and many others, is the work of the trained Biblical scholar. They make the modern study of the Bible a fascinating and absorbing occupation. They are discussed in this most useful *Times* Supplement by leading English authorities, and it can confidently be said that an evening's careful perusal of these pages will enable the reader to see the Bible in a true and just perspective. It will help him to appreciate all the more, and at insignificant cost, what is still the most valuable source for the nurture of the spiritual life.

If he has not already done so, a contemporary reader of the Bible could add to his shelves a copy of *A Golden Treasury of the Bible*, published by our own Lindsey Press and prepared by Unitarian scholars. It does not, of course, replace a complete Bible, and must be used together with it, but its claim to present what is best and most enduring in the Biblical literature is well justified. There are two reasons for commending afresh a volume that is still not as well known among our congregations as it ought to be. The first rests upon the valuable introductory paragraphs to each of the books from which selections are made. These outline most succinctly the nature and purpose of the writings. The second rests upon the fact that the letters of Paul are given in modern English. Paul is often thought to be obscure but much of what he wrote was in a vivid and direct style that gains tremendously by a modern rendering. *A Golden Treasury of the Bible* is eminently useful both for devotional reading at home and as an introduction to the serious study of the Bible. The Bible does indeed speak for itself but we would repeat our conviction that its value will be enhanced and never impaired by the knowledge that scholarship has brought to the understanding of its making and meaning.

"From the Land of the Bible"

This is the title of an exhibition which will open at The British Museum on October 26 next. Its purpose is to illustrate in broad outline the religious and cultural development of Man through many centuries in the Holy Land. Its scope has been made possible by the co-operation of a number of British, American, and other institutions interested in the Holy Land and Biblical Archaeology.

Among the many interesting exhibits will be original pages from the famous Dead Sea Scrolls—the oldest known Biblical mss, part of the famous mosaic pavement of the ancient synagogue of Beth Alpa, showing the sacrifice of Isaac and an original bill of receipt, dating from the time of King Solomon and mentioning gold from Orphir. There will be shown also examples of amulets and implements from the newly-discovered culture near the Sea of Galilee and a considerable collection of glass ornamented with Jewish and Christian symbols. It will be the first occasion that these amulets have been displayed.

The British Exhibition follows its successful presentation at the Metropolitan Museum, New York, and the Smithsonian Institute, Washington, and more recently at the Municipal Museum in The Hague.

An illustrated brochure giving an outline of the exhibition has been prepared. Leaflets and other information can be obtained from Miss N. Mackinnon, 13 Mansfield Street, W.1.

COMMENT

Objective History

I AM at the moment spending a few days in the ancient city of St. Albans. There are many towns in Britain steeped in historical and architectural interest, but I doubt whether one of them excels this city as an epitome of the long course of British history, going back in this case to a period anterior to the foundations of Rome. The Roman remains are fairly extensive, among them being the remnants of a theatre capable of holding 1,500 people; and most intriguingly, the great mediaeval Abbey, with the longest nave in Britain, is partly built of Roman bricks. The Abbey also contains Saxon work such as what are known as baluster shafts in the triforium, which come from the first Abbey Church built on the site by Offa, King of Mercia, about 793. In contrast to this, the West Front of the Abbey was built by Lord Grimthorpe in Queen Victoria's reign, whose extraordinary generosity in bearing the cost has not saved him from the recriminations suffered by most Victorian "restorers." The Abbey reflects the religious history of Britain, but there are also memories in the city of the turbulence of the Peasants' Revolt in 1381, under John Ball, and the Wars of the Roses. To crown all, St. Michael's Church contains the grave and the memorial of Lord Chancellor Bacon, one of the precursors of the modern scientific spirit, although opinions differ considerably as to the precise value of his contributions.

My first acquaintance with St. Albans was during the First World War, and I was pleased to see that although the population is now very much greater than then, little damage has been done to the beauty and charm of the place.

"Next to Godliness"

MANY years ago a much respected soap-maker, member of one of our overseas chapels, was incensed at what he regarded as the unwarranted animadversions on the unpleasant contribution of his factory effluents to the waters of the stream into which they flowed. "If cleanliness," he wrote to the local paper, "is next to godliness, then a soap-manufacturer ranks next to a bishop." Unfortunately the problem of river deterioration is not solved by such arguments, for some of the worst offenders are the producers of detergents and similar goods; and even the deprivation of the oxygen dissolved in the water of the effluents is a serious matter, for it upsets the balance of life necessary to the well-being of the waters. The Report of the Mersey River Board showed that 38 per cent of sewage effluents into the Mersey were "unsatisfactory" or "bad," compared with less than 36 per cent last year and 25 per cent the year before. When the mills in some of the towns were closed for "Wakes" week the percentage of dissolved oxygen showed an immediate and substantial improvement. Much of the trouble, apparently, is due to shortage of funds for capital expenditure. Cleanliness is not as important as godliness, but as we are not mediaeval ascetics, there is no opposition; and I am inclined to believe that cleanliness and beauty in our surroundings is calculated to make the attainment of godliness less difficult.

No New Thing

I RATHER imagine that one of the most difficult problems before the President of a learned society or of a conference of savants is to say something really new on the subjects that it is most important for humanity to study and consider deeply, and the wonder is that so many continue to be impressive. Such an address tends to be, first of all, a consideration of the danger in which humanity stands because its scientific powers have outrun its moral inhibitions; and then the speaker passes over to a consideration of the necessity for cultivating the humanities, the social sciences, or the religious graces, according to his own individual preference. The truth of the matter seems to be that the human mind never gets tired of the repetition of important truths, provided speakers and writers show sufficient ingenuity in serving up the main dish with new relishes. In the days when preachers spoke for an hour or two, followed by an interval for refreshments before a further discourse followed, there must of necessity have been endless repetition; but even though the hearers may not have suffered consciously from boredom, sermon-tasting must easily have become a mechanical process, with little psychological effect. But there was always the thought of the coming judgment day to awaken sluggish consciences; let us hope that the thought of the certain retribution that will follow the continued neglect of our scientific, religious and philosophical leaders, if their warnings be not taken, will induce a similar alertness of our consciences and our intelligences.

Coats Off To It

THE Americans in London, I see, met the minor heat wave of a few days ago by doffing their coats in their offices, whilst in English offices the clerks maintained the usual custom. One paper ascribed the difference to the greater formality of the British character, but I am inclined to think that it was because the British usually wear braces, and braces certainly are not becoming as a visible article of attire. The most extraordinary case of sticking to tradition in this matter I ever heard of is told by H. A. Vachell in one of his books of reminiscences. A young lady complained that she and her partner lost their tennis set simply because the partner, an Italian prince, complained of the heat and failed to take off his coat, even when she asked him to do so. "A Strozzi never takes off his coat in a lady's presence!"

Our Commonwealth and a White Australia

THE complaint of the High Commissioner for India in Australia that "the white Australia policy" was driving the people of India and Pakistan away from the British Commonwealth into the arms of Communism, brings up the whole unsatisfactory nature of our Commonwealth relations. When I was younger, living in one of the Dominions, we might be critical of Britain, but we never doubted that we "belonged" to one another; some of us might not like the way people spoke of Britain as "home," but we felt towards it as being the place from which our people came; we could not think of leaving one another in the lurch. But the rulers of some of the new "Dominions" unblushingly base the relationship primarily on expediency. I don't complain of that—they are quite at liberty to do so—but there seems little point in thinking of them as being in the same relationship to Britain as the older dominions, still less for talking of a "two-tier" Commonwealth, when the definition of the "first" tier is so indefinite. Moreover, when the older members of the Commonwealth, or some of them, are adopting policies that cannot but offend the susceptibilities of the newer members, it seems high time to give up the whole idea of incorporating the "emancipated" states and colonies in the Commonwealth, and to conduct our mutual relationships by specific treaties, without reference to common membership of the Commonwealth. The Gold Coast and Nigeria must before very long become practically independent; why should our relations with those countries always be liable to be upset because South Africa adopts policies prejudicial to Africans? I cannot but feel that the whole idea of the new Commonwealth is now a blatant attempt to restore prestige which we imagine we have lost by relinquishing our hold. It can never mean very much to the new-comers, and it may prejudice our relations with them, because they do not, in their feelings, dissociate us from other members of the older Commonwealth, over whose policies we have no control.

Commentator.

COULD WE HOLD THEM?

By John Rowland

MEMBERS and ministers of Unitarian and Free Christian Churches, in common with members and ministers of other Churches where the emphasis is different, often ask themselves what they can do to interest outsiders in the message of religion. Naturally, anyone who feels that he has found an approach to life's problems which is helpful will want, if it is at all possible, to share that approach with others; and in our day, when so many thousands of people stand obstinately aloof from all organized religion, church members have the feeling that there are many who might benefit, and who might bring new blood and new enthusiasm into our ranks.

There is, however, one pertinent question which has rarely been asked, and even more rarely been answered. That question is: If we got a goodly proportion of those thousands inside our ranks, should we be able to hold them? The Rev. Tom Allan is a Scots minister, many of whose theological ideas would not be wholly shared by Free Christians; but his recent book, *The Face of My Parish* (S.C.M. Press, 7s. 6d.) is so frank in its facing of this question that it appears to me to be a volume that should be considered by all who have the future of religion at heart. In Mr. Allan's Scottish parish a great experiment in personal evangelism was carried out. A group of his more enthusiastic church members were stimulated to organize a house-to-house canvass of the district. Those residents who were already members of one or other of the Churches were encouraged to continue in that allegiance; those who were not members of any church were encouraged to come along and see what was going on. This, of course, is a much more simple thing to organize in a fairly self-sufficient city parish than in a Church which draws its congregation from over a wide area, as do most of the Free Christian and Unitarian Churches in this country. But it is the sort of thing which might be considered as part of one of the "Unitarian Advance" campaigns which have been going on sporadically for some time.

The point which I want to raise here, however, is not a question of the possibility of such a campaign; but a question of how results are to be consolidated. Within a week or two of the Scots campaign being under way, it was found that congregations suddenly rose in numbers. Indeed, for a time they were more than double what they had been before the beginning of the campaign—an indication that there are many people who can be interested in religious matters if they are approached in the right way. But many of them came for a week or two, and then disappeared again into the anonymous mass outside the Church doors.

Mr. Allan is seriously concerned as to the reason for this, and as to the way in which it can be remedied. It may be possible to bring people into our churches; but how can we see that they do not leave us again? Probably every minister can recall many cases of people who seem quite enthusiastic for a week or a month, and then fade out again, for no apparent reason. What is lacking in our approach when we lose such recruits? And if we organize a campaign to interest outsiders, shall we be able to hold them when they have been interested? If, next Sunday night, every church in the land were filled to the doors, would the ministers have the message which would persuade the newcomers to come again on the following Sunday? If not, what is missing?

These are serious questions, and they are questions which we do well to ponder. Mr. Allan has several answers. One reason why newcomers stay away, he says, is that they feel outsiders, they tend to be cold-shouldered by older members. That is one objection which would not apply to many Unitarian or Free Christian Churches; ministers and members are generally friendly folk. I have found them so always.

The next objection is more serious. Mr. Allan says that the *reason* for the existence of a church is not obvious to a modern mind, at it was to everyone in past generations. Anyone who joins a trade union, or a sports club, knows what is the reason for the existence of the body he is joining; many who come occasionally to church do not know why the church exists, or what it is trying to do. Any new campaign which is an effort to bring newcomers into the fellowship should, therefore, be immediately followed by a series of sermons, or meetings, or discussion groups, which answer such questions. And there is much to be said, too, for Mr. Allan's suggestion that many of the social affairs run by the church are too big and impersonal. He suggests splitting the members and friends into groups—say, of twenty people each—who can meet, either on the Church premises, or in each other's homes, in order to discuss the issues and the implications of their faith. The "house meeting," he says, is a valuable support to Church life. This is not to say that Women's Leagues or Dramatic Societies or Literary Circles, or such organizations have not their value—of course, they have—but that they need closer, more intimate, more personal meetings as supporting bodies.

As I have already suggested, there are parts of Mr. Allan's book with which many readers of these columns will not agree; but in his practical discussions of the way in which newcomers can be integrated into the stricture of the church, he says many things which will be found valuable.

It is to be hoped that Unitarians and Free Christians may profit from this advice. Before any church embarks on a campaign of action, in fact, it is well to look ahead, and to see how the influx of newcomers (if they come) can be dealt with, and how we may be ready and waiting to let such people see that the church is worthwhile and that they are welcome, both for the sake of the church, and for their own sake as well.

A CRITIC'S NOTEBOOK

By E. W. Martin

OCCASIONALLY a professional critic comes upon a work of art that is a serious challenge to his experience and judgment. Such a book is J. R. R. Tolkein's *The Fellowship of the Ring* (Allen and Unwin, 21s.). It is the first part of a trilogy and is not easy to classify. It is not a novel but rather a mythological chronicle with a topography of its own, a fantastic record with some bearing on our human situation.

The prologue to the book deals with the Hobbits who are described as an unobtrusive but ancient people in love with peace and quiet, not caring at all for machines. The adventure begins when Bilbo finds the Ring that makes him invisible when he wears it. On his quest he used his ring often and shares his secret with Frodo. Bilbo is rich, a legend in his land, but uses his power to disappear suddenly. Frodo is sad and determines to set out on a journey with his servant, Sam. Frodo becomes himself the bearer of the Ring; he knows there is a power of evil in this small thing that fascinates. Frodo and Sam have many adventures and the fellowship of the Ring is broken. The mythology and meaning of this work will become clearer later on, but it does seem like myth in the great tradition, with an almost Arthurian vividness and symbolism.

The suffering of Jewry during the war is imprinted on the conscience of mankind; and in *Martyrs and Fighters*, edited by Philip Friedman (Routledge and Kegan Paul, 21s.) there is furnished an account of the way in which the Jews of the Warsaw ghetto resisted their tormentors.

As Norman Bentwich says is his preface, the editor spares the reader nothing. He begins this chronicle in 1939, and gradually the tempo of horror increases, and so also does the heroism of some of the Jewish leaders increase. There is not space to outline the sufferings in full, but death bears down on the aged and weak, and on the young. To read this book

is not to increase hatred or to foment bitterness in the mind, but to realize what an evil thing the Nazi creed was in its brutality and madness. The facts are set down here with a proper sense of proportion and a grim determination to let the truth speak.

Capitalism and the Historians, edited by F. A. Hayek (Routledge and Kegan Paul, 10s. 6d.) contains contributions by T. S. Ashton, Louis Hacker, F. A. Hayek, W. H. Hutt and Bertrand de Jouvenel. The main theme is that historians and intellectuals have tended to treat capitalism as a bogey; and there is some surprise expressed that so many able minds should be in the vanguard of those who look with disfavour upon capitalism itself.

Although many arguments have been set out to prove that the position of the working classes did not deteriorate in consequence of the rise of capitalism, it does seem that the truths enunciated here are not so strong-flowing or so convincing as the evidence which the Webbs, Professor Tawney and the Hammonds have cited to indicate how the poor suffered when the industrialists and others thrived. To attempt to minimize the evils of capitalism is as erroneous and dangerous and activity as that which seeks to invest with all manner of evil. This book is too partial to be convincing, too deliberately biassed in the direction of that which it sets out to investigate.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Sense of Mission

SIR,—The last two paragraphs of Mr. Dumble's recent article should be the subject of special tear sheets for distribution throughout all our churches. They contain the real essence of the problems which beset our Faith. We must have numbers, despite all that has been said and written about our so-called special appeal to certain groups. Numbers will only come by us having that "sense of mission" coupled with our sincere prayers for God's guidance in our work.

Australia on the whole is as apathetic to religion as we understand England is and it is my conviction that Unitarianism can expand in such a religious climate provided we apply ourselves to the forces mentioned above as well as organizing ourselves into a compact fighting body and stop occupying our thoughts and activities with irrelevant 'isms and 'ologies.—Yours,

Sydney Unitarian Church, Australia. *P. E. Mountain.*

Sunday Schools and Road Deaths

SIR,—The day schools throughout the country are doing admirable work in training children more safely to use all roads, nevertheless, deaths and injuries reach high figures.

I am now concerned therefore to see that the special facilities of our Sunday schools and their devoted band of teachers should be utilized to the full. In the Sunday schools the faith of the children in the fundamentals of the Christian religion is being obedience awakened, and their personal responsibility to God awakened, and their personal responsibility to God for their obedience to the moral and spiritual laws more forcibly brought home, and the spiritual aspects of road accidents underlined. The union of scholars and teachers would more effectively bring their parents into more active concern with the behaviour of children with bicycles on the road, the source of so much danger.

That excellent report, "The Road and the Child", of a group of trained research workers with Professor Jones as chairman, issued last year, should be in every school library for the particular help of every teacher in the present campaign against child casualties.

The children in the Sunday schools would feel themselves members of a crusade to save themselves and their companions. Who can say what might not come out of this united effort to help the Sunday school child?—Yours,

Sherborne, Dorset. *James Marchant.*

Humanism

SIR,—In your issue of August 28, you refer to the question whether human aspirations have an internal or external source. Is it not important to avoid regarding the choice as between two precisely defined alternatives, as if no increase in comprehension of the matter over the next few thousand years were possible?

In ancient times, might not someone have said: "Rivers empty into the sea. Is this brought about by Neptune, or by powers residing wholly in the rivers?"—Yours,

Highgate. *P. M. Grundy.*

SIR,—Scientists tell us that all matter is just a whirling mass of electrical units of Force and thus our whole Universe is resovable into Force. While we know that Human Beings have power to create forms by using various forces (including Life force) for the purpose, there is no evidence that they can create Force. Even if they succeed in bringing forms of life into existence they would only do so by using some chemical or electrical force already in existence. All reasoning folk, therefore, must assume that there is some Supreme Force which started our Universe going and keeps it supplied with energy.

Something other than Humanism is therefore a logical necessity and our forefathers called this something God which is a comprehensive term which still fulfils our purpose.

However, we are only now beginning to realize that at least half the human family is at or below the adolescent stage of development, mentally as well as physically, and cannot be expected to have well developed reasoning powers. Reason is developed by the experience of the ages and the most we can do is to try and induce immature types to develop it. Faced with the various types of mentality shown by different Races of mankind, this is obviously a stupendous task but, surely as Christians we know that "with God all things are possible" and look forward hopefully to the completion of Creation.—Yours,

Bognor Regis. *H. G. Leyton.*

SIR,—Miss Tarrant tells us that Unitarians must always be theists. As an outsider, I have always admired the spirit of free inquiry professed by Unitarians; but surely if inquiry is really free in religious matters it may lead to deism and Humanism as well as theism. These three differing concepts exist side by side within the Unitarian churches of the United States, as witness R. Lester Mondale's "Three Unitarian philosophies of religion" (Beacon Press, 1946).

E. Stanton Hodgin expressed the Humanist attitude to theism in a sermon preached before the First Congregational Society (Unitarian), of New Bedford, Massachusetts in the twenties, when he said "The humanist finds no omnipotent father and friend upon whom he may call in time of trouble and upon whom he may rely for help, but he finds thousands of ways in which a richer and more sustaining friendship and comradeship may be built up in our human society, and he feels that devotion to the building up of such a condition of brotherly love and good will is the fulfilment of the divine task that life puts upon him and his religion."

I find Humanism is a working philosophy and a truly living religion; it offers no certitude, but bids me respect my fellow man and inspires me to seek the true, the beautiful and the good. —Yours,

Aylesbury, Bucks. *Alan E. Woodford.*

As Others See Us

SIR,—You would appear perturbed by the criticism that some Unitarians seem to have no positive faith because of the emphasis they place upon freedom and the enquiring mind. Surely we do not all share this anxiety.

I have been attending Unitarian Churches from time to time over many years, but have been held back from actual alliance with any of them until about a year ago, simply because a defined faith, such as seems to be attempted in this article, and which seemed to be accepted by a substantial portion of Unitarians, created a chasm which I was unable to bridge.

Unitarians, according to the article, are "striving to be disciples of Jesus Christ"; "striving to do His will"; and this seems to me to be much more than endeavouring to follow His teaching, or the acceptance of the pattern for living which He gave to humanity.

One may read and ponder upon, with great profit and appreciation, the sayings of Jesus, but does it follow that one may question

His sweeping denunciations of, for example, the Pharisees (among whom there may have been righteous men) or of His method of "cleansing" the Temple? One could give other instances of the frailty of His humanity, for which indeed we may love Him none the less, in that it shows His nearness to us all.

Is it not that we should look beyond Jesus, and other spiritual leaders and interpreters, to the Source whence they drew their inspirations, and to which they had frequent and necessary recourse for the constant renewal of their strength and power? Or is this, save for the few, presumptuous?

It seems to me idle to seek for a basis of unity in our movement other than freedom and the open and enquiring mind, and some of us are happy to feel that this is the vitalizing element in our community.

To define one's faith is also to confine it.—Yours,

Cambridge. *H. G. T. Willey.*

SIR,—With reference to your article, "As Others See Us," my own personal reaction to the familiar charge made against Unitarianism—that it is "negative," is to point out that the positive dogmas of Orthodox Christianity are based upon negative assumptions about man and his universe. As I do not accept this negative dogmatism, but affirm the positive value of the basic realities of life, I feel no need for the substitutes offered. Marcus Aurelius's advice was excellent when he said, "Never throw away your legs to stand upon crutches." Let us be positive about the legs and then we shall have no need to worry about the crutches.—Yours,

London, S.E.17. *N. J. Teape.*

Evanston

SIR,—Immortality has been discussed, and it is only recently that a relative solution to this problem has occurred to me, as till then I was not concerned. "It takes 24 hours of the day to maintain my complete self here on earth, and I have no time to worry about the hereafter, which can only be speculation in any case": such was my line. But the problem of pain and suffering to the innocent has worried me, and since we believe "God is Love", surely Love is fair to all; then how can God express fairness (justice) unless there is a hereafter in which recompense can be made for an overdose of suffering in one possibly innocent, against an easy, pleasurable existence of one possibly guilty? It seems to me a belief in the invincible power of love demands belief in a hereafter (or immortality).

This then appears to tie up with the prevalent subject of Humanism. What does Humanism aspire to do? Is it just another form of "Rotary" or "Masonry"? These endeavour to serve mankind selflessly. How and what can a Humanist worship? for worship is the "raison d'etre" of a church, as distinct from an "organization".

I'm sorry if I appear to have wandered over several subjects but they all seem linked in my mind, though I wish some of your more competent readers had answered or mooted these points instead of my having to do so.—Yours,

Leicester. *H. J. Arnold.*

NEWS REVIEW

Brighton: Christ Church (Unitarian), New Road, Brighton, started the autumn well with a special service on September 5, to celebrate the second anniversary of the Pastor, Mr. John Rowland. The congregation was joined by some twenty members of Unity Church, Portsmouth, led by Mr. J. R. Sturges, their minister. The Portsmouth Church arranged their outing in Sussex so that they could attend the evening service in Brighton. Brighton is to have a "Service of Many Faiths" on September 19. The Literary Society has three autumn meetings arranged, the speakers to be the Rev. R. W. Sorensen, M.P., Sir Adrian Boult, and Mr. Jack Arlidge, a well-known Brighton journalist, who will speak on "A Reporter's Notebook."

Aberdeen and Dundee: Apart from the annual meetings of the Scottish Unitarian Association and allied organizations in the Spring, when representatives of all the four Scottish churches are enabled to overcome their usual solation and get together, probably the most eagerly anticipated fixture in the year for both congregations is the first Sunday in September, when we take it in turns to visit each other to hold a Service in commemoration of the founding of the first Unitarian Society in Scotland by *William Christie* in 1781 at *Montrose*. This year the Service took place at Aberdeen. The *Rev. Albert Whitford* preached. His subject was "The Story of Unitarianism", and the enthralling manner in which he dealt with it may be judged from his opening remarks.

"Forty years ago", he said, "I attended a series of lectures on Unitarianism, but there was nothing in the lectures which said, 'Here is a story shall stir you!' But it is a stirring story if told as it deserves to be told. The body of a movement is one thing, the soul of the movement is another. Why are men Unitarians? Why is it that for centuries there have been men who refused to take their religion as a Scotsman takes his porridge? Why did they prefer imprisonment, in some cases to be burned alive, rather than submit to dictation? There is something big at stake when persecution or death is preferred to conformity—and unless we sense that greater value, unless we can feel the human passion which nurtured the roots of our movement, we cannot understand it, much less tell its story."

Mr. Whitford told the story "as it deserves to be told". The effects of his telling on a large congregation, which even a District Association might have found heartening will not quickly pass.

Much appreciation was expressed at the social gathering which followed the Service of the recent visit, on August 22, of the President of the General Assembly. *Mr. S. R. Butler*, to both churches, Dundee in the morning and Aberdeen at night.

Altrincham and Wythenshawe congregation paid a united visit to Buxton Unitarian Church for morning service on Sunday, September 5. The whole party numbered 100, comprising two coach loads and three cars from Altrincham, and one coach from Wythenshawe. The flower service at Buxton was uplifting. The visiting congregations were welcomed by the Chairman at the opening, and the Rev. A. W. Vallance replied. The Rev. Dr. E. Meyer-Klugel gave the address. After disposing of their packed lunches in the schoolrooms, the visitors explored Buxton, Poole's Cavern, and the hillside until 4 p.m. when they returned to Altrincham where the Rev. Elspeth R. Vallance had provided tea for all. A united family service followed in Dunham Road Chapel at which two young members from Wythenshawe and seven from Altrincham were dedicated, and welcomed into membership of their respective congregations by the Chairman, Mr. Smallwood and Mr. W. Needham, M.Sc. The welcome from the District Association was given, in the absence of its president or other officers, by Mr. B. Hodkinson, M.Sc., of Urmston, a long-standing member of the Council. Each of the new members was presented with a certificate of membership, and a copy of "The Adventure of Religion" by C. M. Wright.

Buxton: The summer months have been a time of lively activity. On July 18 the 229th Church Anniversary was held, the preacher being the Rev. J. Gill, minister of our Churches at Platt and Sale and Secretary of the Provincial Assembly. On July 25 about 60 young people, from Waverley Road Church, Birmingham, and their friends from Holland joined our Evening Service. The Dutch leader, the Rev. H. Mackenzie gave the address, his subject being "Life as God's Gift", the Rev. R. McGraw read the Lesson. Our Treasurer, Mr. H. Hibbert conveyed the party from and back to Flagg, where they were camping. Also on Friday, July 31, when they were entertained to tea in our schoolrooms together with our young people. Tea was followed by a Social, when the U.Y.P.L. gave a repeat performance of the comedy "Dawn by the Farm", and Mrs. Marchington's Fairfield Melody Makers and the Dutch guests sang British and Dutch folksongs. The evening was concluded in church by singing together the international anthem "We would be Builders" to the tune of Sibelius' "Finlandia". On August 3 the party received a civic welcome by the Mayor of Buxton in the Council Chambers, then they were shown the Theral Baths and Pump Room and the Pavillions Gardens where they were entertained to an excellent tea by the Mayor. On September 5, 120 friends from Altrincham, Wythenshawe and Hale Barn, on occasion of their congregational trip, joined us at Morning Service.

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THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 19, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowlsey Road, 11.15, Rev. B. GILL, 3, Rev. J. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 3 and 6.30, Harvest Services, Rev. W. JOYCE L. HAZLEHURST

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. MORTIMER ROWE
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. J. K. MURREN
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. DUDLEY RICHARDS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. WM. SPOONER, 6.30, Service of Many Faiths
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. E. W. KINGDOM
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. P. B. GODFREY
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Dr. ALFRED HALL
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, REV. J. P. CHALK (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Harvest Services, Principal R. V. HOLT
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, ——
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. L. J. HINES

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. KENNETH M. STREET
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Harvest Services, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. WALTON
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, No Service
HULL, Park Street Church (Unitarian), 6.30, Mr. W. McMILLAN

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11, Mr. A. BENTON, 6.30, Mr. W. W. WENSBURY

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, ——
LETCHWORTH, Vasanta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Dr. N. P. TINDALL, 6.30, Rev. J. B. JOHNSON (U.S.A.)
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURREN
LIVERPOOL, Gateacre Chapel, 11 .Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Dr. P. N. TINDALL
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11, Rev. J. B. JOHNSON (U.S.A.), 6.30, Rev. T. J. JONES
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. S. R. MARTIN
LONDON, Brixton, Effra Road, 11, Rev. JOHN KIELTY
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Mr. S. R. BUTLER
LONDON, Forest Gate, Upton Lane, 6.30, Rev. RALPH E. GODDARD
LONDON, Golders Green, Hoop Lane, 11, Rev. R. E. GODDARD, 6.30, Mr. S. R. BUTLER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. WILFRED WADDINGTON
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THEACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Rev. WILFRED WADDINGTON
LONDON, Islington Unitarian Church, Upper Street [illegible] Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. A. G. TARRANT, 6.30, ——
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Mr. H. CUMMINGS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Harvest Service, Rev. JOHN KIELTY
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. J. W. DUMBLE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. D. M. KLUGEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. MAURICE BONNER, 6.30, Rev. DOUGLAS D. DIBBLE
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. ERIC WILD
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Women's League Service, Mrs. F. COTTIER
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield, 10.45 and 6.30, Harvest Services, Rev. L. MASON
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Harvest Service, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Miss K. TOOTILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. D. C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Rev. EDRIC SHAW

NANTWICH, Old Chapel, 3, ——
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale) Bethlehem Unitarian Church 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. D. FOOTE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11, World Congress of Faiths' Annual Service

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11, 3 and 6.30, Harvest Services, Rev. ERIC PHILLIPS
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Mr. ELLACOTT, 6.30, Mr. W. GREENSTREET
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, ——
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Rev. MARGARET B. CROOK (U.S.A.)
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30 Mr. A. JENKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11, Rev. HENRY HALL, 6.30, Dr. S. P. BHATIA
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street .Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. J. R. STURGES
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11, Rev. T. J. JONES, 6.30, ——
ST. HELENS, Corporation Street, 6.30, Dr. KENNETT
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. D. T. EVANS, 2.30, Rev. E. WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FINBOW
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Rev. MAURICE JOHNSON

WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. A. BLAND
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Rev. EDGAR W. HILL
WHITBY, Flowergate, 6, Rev. W. T. WILKINS

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

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CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTER

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Birth

GOULTY.—On September 10, at Highgate, East Downs Road, Bowdon, Cheshire, to MAISIE, wife of ANTHONY E. R. GOULTY, a son.

Lancs. and East Cheshire Provincial Assembly, 1954

The Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire was held on Wednesday, June 16, 1954, at Bank Street Chapel, Bury.

A congregation of worshippers drawn from practically every town in the Province heard the preacher, the Rev. H. L. Short, M.A., of Manchester College, Oxford, deliver a most inspiring sermon.

After taking luncheon in the school hall the Annual Business Meeting was held.

The Rev. R. V. Holt delivered a lively address under the heading of "The Shape of things to come," and though never so fanciful as Mr. Well's famous book, nevertheless the speaker stung so many people into action . . . or reaction . . . that it was difficult for the Chairman, Mr. J. A. Crawshaw, to control the flow of "speeches from the floor."

Some of the suggestions made by the Principal were really novel; some we had heard before. He thought that quite soon we should have to organize our ministerial resources on the "circuit" basis. With regard to finances he advocated a "1d. a week" scheme which, he declared, would in one or possibly two years ease the shortage of money which is crippling some of our finer hopes and, in a very short time, could build up a reserve of money such as would make possible an expansion beyond our wildest dreams.

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Glasgow Unitarian Church

On Sunday, August 29, the Glasgow Church was privileged in having the Service conducted by Mr. Stanley R. Butler, President of the General Assembly. The Service was well attended and among those present was a number of members from outlying districts.

In his introductory remarks, Mr. Butler said that the Scottish Churches by reason of their isolated position were of special interest to the Assembly and paid tribute to their special contribution to the Unitarian movement. Addressing the congregation on the theme of "The truly Catholic Church", Mr. Butler said that although the Unitarian Church was not in the main stream of Christianity, it had derived its main inspiration and tradition from the teachings of Jesus. Like many other Unitarians, Mr. Butler said that he had come over from another Christian denomination, and he sympathized with those who had for reasons of conscience pulled up their roots and started afresh. Mr. Butler recommended every one to have a sense of unity, faith and understanding. He said that we should have faith in God, but that it was not necessary to define God. The Church was composed of people who had adopted different approaches to God but were united in their worship of Him. Mr. Butler reminded traditional Unitarians that tradition alone cannot answer all their questions hence the need for inquiry and reasoning. Making a plea for liberality in religion without necessarily uniformity of worship, Mr. Butler said he regretted that religious leaders sometimes attacked one another in public and private. Mr. Butler drew the contrasting pictures of one religious body at worship with the aid of vestments, incense and ritual, the other worshipping in a plain meeting house without ceremony or symbol. He said that both were right, they were worshipping God—that was the main thing.

Catherine Kent

A link with Victorian days has been severed by the death, at the age of 88, of Catherine Kent, the elder daughter of James Mottram and a life-long member of the Octagon Chapel, Norwich. She completed her education in Germany and returned to teach in Norwich up to the time of her marriage to Ernest Alfred Kent, whom she survived by three years.

Until infirmity overtook her a year ago, she was most faithful in her attendance at public worship. Secretary of the Ladies' Sewing Circle for 32 years and then President until her death, her active interest in the welfare of the Chapel never diminished. A great reader, keenly interested in public affairs, her mental alertness and zest for life were remarkable to the very end. Almost her last words to her family assured them that she had had a very happy life. It was also a useful, kindly and practical one. Nearly her last public appearance was to witness the installation of her brother, Ralph, as Lord Mayor of Norwich.

The funeral services at the Octagon and Crematorium Chapels on July 3 were conducted by the Rev. J. A. Kennedy. *J.A.K.*

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